

And my unconverted friend, have you passed the parting of the ways and gone forward on the much frequented paths, with no God but selfishness, no desire but wealth and no hope but worldly pleasure? Beware, beware, the loveliest flowers will wither in your grasp, uncertain wealth will take unto itself wings and flee away, and the sweetest pleasures will leave a secret pang. Turn back, I implore you, to the meeting of the ways and ask for the "old paths," ask for the Lord's way and walk therein and "ye shall find rest unto your souls." Then the still, small voice will no more weary you in your silent hour and drive you forth to seek after other pleasures, each one of which will prove to be an *Ignis-Fatuus* leading you far from the designation sought.

You are afloat on life's ocean, you are drifting with the tide, and if you have no compass, you must soon be far away from the "old paths" and nearing destruction, for it is sure to come, soon or late, unless you call for the Pilot and have him guide you back to safety and peace, for this Pilot is the Christ of Nazareth, rejected of the Jews, but accepted of God the Father, and now waiting in heaven to receive and bless each one that turns to him; and give him rest and peace, for

"In the shadow of his wings
There is peace, sweet peace,
Peace that passeth understanding,
Peace, sweet peace that knows no ending,
In the shadow of his wings,
There is peace, sweet peace."

These scattered fragments, I cast as "bread upon the waters" hardly daring to hope that any will be gathered up even "after many days" but they were the best that came to hand at the time, so send them forth trusting that the Lord will guide them to a shining mark.

Ashland, O.

VICTORY OVER DEATH.

JOHN NICHOLSON.

The victory gained by the Christian over death and sin is most decisive. To secure this great end was one great purpose of Christ's advent. The sentence of death was pronounced upon man as a consequence of his transgressions. It came as the result of his free voluntary disobedience to a divine law, it came as an enemy, as a terrible agent to work out the punishment due to sin. It was called the king of terrors, and in this terrible aspect appeared to all its victims. Faith and obedience in Christ, a vicarious atonement entitles us to all the benefits of his crucifixion in which is a complete and everlasting victory over death and the grave. Paul asks with rapture, "O death, where is thy sting, O grave, where is thy victo-

ry." The one was torn out, the other was changed to defeat. But for the death of Christ not one star would shine upon the tomb, not one hope would cheer the dying, not one note of victory would fall upon the ear of the lost, but Christ having come, having entered into the grave, having tasted death for all men, those who believe in him, will conquer though they die.

Corresponding with this is the dying testimony of believers in all ages and climes, believers in our blessed Christ have gone down into the grave saying, "When Christ who is our life shall appear, then shall we also appear with him in glory."

A few months ago I read the thrilling account of the death of little Artie McClain. What sacred memories cluster around the death of little Artie. When I was pastor of the Brethren church at Aurelia, Iowa, I boarded quite a while with brother W. S., and sister Mary McClain. Artie was my little favorite boy. I had many hours of passtime pleasure with him. When we would go to church, very frequently he would come to me on the pulpit. O, how fresh these memories of little Artie come, though our Father in heaven has seen proper to remove the blessed child by death, thank God he is not lost, but gone before. God bless the bereaved parents and family. Yes, there is Artie's uncle, Herman McClain, he too, has crossed the river of death, and will meet his sainted mother who has long since gone to her reward on the evergreen shore. O, what a meeting that will be.

Yes, there is Brother Herrington, he too, has bid farewell to the church militant and is now basking in the smiles of the church triumphant. He is not whistling the sweet songs of Zion on earth, by which he was recognized a child of God, but he is singing with the angels in heaven, praise the Lord. May the God of all grace who said, "I will be a Father to the fatherless, and a husband to the widow," comfort Sister Herrington in her sad and bereaved condition.

Elder S. J. Harrison preached for us in Rosena, last Thursday night, 16, inst. It was a grand sermon, one that will be long remembered. At the close of his sermon a young lady called on Brother Harrison to pray for her, which he did, backed by more than mortal energy. We truly had a glorious meeting. We were all glad to meet Brother Harrison. Our hearts burned with joy while he talked with us. Come again, Brother Harrison.

I may, like the little folks say, write again if I see this in print.

Rosena, Calif., Aug. 20, '95.

BAPTISM A PART OF THE PLAN OF SALVATION.

G. B. REPLOGLE.

The effort to belittle baptism as a functional part of the plan of salvation, seems to me, little short of infidelity. Matt. 28: 19, is not in the form of an exhortation or suggestion, but of an imperative command. Mark 16: 15, seems to be a part of the same commission, and the verse following is explanatory of its design and importance.

That it was so understood by the apostles is evident by the answer of Peter, on Pentecost, to the convicted inquirers. If there is any hope of salvation out of Christ for those who have been living in sin, "I have yet to learn" it.

That baptism upon profession of faith and a manifestation of repentance to fraternal fellowship with Christ and his saints is a fact so clearly revealed that "he who runs may read," and "wayfaring men, though fools will not err therein."

Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Rom. 6: 3.

Here we learn that we are not baptized in Christ, but into Christ. In the next two verses we learn that here is where the "newness of life," and the hope of a blessed resurrection begins, "knowing that *our* old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

In Gal. 3: 25-29, Paul informs us that in putting on Christ by baptism, we become "the children of God by faith in Christ Jesus;" that we are then "Abraham's seed and heirs according to the promise."

That many persons submit themselves to be baptized without the exercise of saving faith and repentance, does not justify a prejudice against baptism, as a means of grace; to them it becomes a savor of death unto death, instead of a savor of life unto life.

To contend that because many abuse an ordinance of the Bible, there is no condition of saving grace connected with it, would be denying the truth and authenticity of the Bible as a whole, thus leaving us without hope of a future state of bliss. "We are born because we are human. We are baptized because we are Christian." Therefore we are Christians without baptism and per consequently baptism is not necessary to salvation. The syllogism is misleading. We are born because we have been begotten; many things are born that are not human. In the physical birth, the subject can have no volition. On the other hand there can be no spiritual birth without volition on the part of the